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A

CATECHISM

IN SIX PARTS,

FOR THE SUNDAYS IN LENT:

BY THE

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1847.



C A T E C H I S M .

FIRST PART.

Baptism.

1. What name was given you at your baptism?

My christian name.

2. Why do we not call any christians, until baptized?

Because our Saviour declared, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John iii. 5.)

3. Who gave you this your christian name?

"My godfathers and godmothers in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of Heaven."

4. Why do you say "a member of Christ"?

Because St. Paul calls those, who were "cleansed with the washing of water" "members of Christ's body." (Eph. v. 26—30.)

5. Why do you say "a child of God"?

St. Paul says to the baptized "Be ye followers of God as dear children." (Eph. v. 1.) And again "For ye are all

the children of God, by faith in Jesus Christ. For as many of you as have been baptized in Christ, have put on Christ." (Gal. iii. 26, 27.)

6. What do you mean by "an inheritor of the kingdom of Heaven"?

That baptism is a sign of the promise of God to save me and bring me to His kingdom, if I do not forfeit it by wilful sin.

7. How can you show that these great promises are attached to baptism?

St. Peter says, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts ii. 38, 39.)

8. Why did the Apostles observe this rule of baptism?

From our Saviour's command, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.)

9. You say *all*, do you therefore mean infants?

Yes, because here they are not left out, and our Saviour expressly declared them fit for his kingdom, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of Heaven." (St. Mark x. 14.)

10. Is anything besides baptism necessary for our salvation?

Yes, it is promised for all "that they should renounce

the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh.—Secondly, that they should believe all the articles of the christian faith.—And thirdly, that they should keep God's holy will and commandments, and walk in the same all the days of their life."

11. What reason is there for this?

Scripture calls baptism "not the putting away of the filth of the flesh, but the answer of a good conscience towards God." (1 Peter iii. 21.)

12. What do you understand by this text?

That the outward sign of water must be followed by inward holiness and a godly life.

13. What do you mean by "renouncing the devil and all his works"?

Forsaking all sin and wickedness, for it is written, "He that committeth sin is of the devil." (1 John iii. 8.)

14. What do you mean by the "pomps and vanities of this wicked world"?

All things which, however innocent in themselves, are to me temptations to sin.

15. What do you mean "by the sinful lusts of the flesh"?

All desires which I cannot gratify without sin.

16. Does Scripture require these to be renounced?

Yes. "For all that is in the world the lusts of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John ii. 16.)

17. Why was it also promised for you that you should "believe all the articles of the christian faith and keep

God's holy will and commandments"?

It is written "*without faith* it is impossible to please God," (Heb. xi. 6,) and "They which have believed must be careful to maintain *good works*." (Titus iii. 8.)

18. Will it then benefit the wicked to have been baptized?

No, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them." (2 St. Peter ii. 20, 21.)

19. Dost thou not then think, that thou art bound to believe and to do as they have promised for thee?

Yes, verily; and by God's help so I will. And I heartily thank our Heavenly Father that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end."

20. Why do you call baptism a state of salvation?

Because our Saviour said "He that believeth and is baptized, shall be saved. (St. Mark xvi. 16.)

21. Why do you pray for grace to continue in the same to your life's end.

Because I must not only begin, but *continue* to do God's will, and I can do neither of myself, without the grace of God, which I must at all times call for by diligent prayer.

SECOND PART.

The Belief.

1. What was the second thing promised in your name at your baptism?

That I should believe all the articles of the christian faith.

2. Where are those articles found?

In the belief or creed, which contains the most important revelations made by God in holy Scripture.

3. Are there more creeds than one?

There are three,—called the Apostles', the Nicene, and the Athanasian creed, but the meaning of all is the same.

4. Say the belief?

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, Born of the Virgin Mary, suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholick Church, The Communion of Saints, The Forgiveness of sins, The Resurrection of the body, And the life everlasting. Amen.

5. What dost thou chiefly learn from these articles of thy belief?

First, I learn to believe in God the Father, who hath made me, and all the world.—Secondly, in God the Son, who hath redeemed me, and all mankind.—Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

6. Show from Scripture that God made you and all the world?

I find it in the first chapter of Genesis, "In the beginning God created the heaven and the earth," and (verse 27) "God created man in his own image."

7. From what Scripture do you learn that Jesus Christ our Lord, the Son of God, was "conceived by the Holy Ghost, born of the Virgin Mary"?

From the 1st chapter of St. Matthew, and also the 1st and 2nd chapters of St. Luke.

8. Where do you learn that He "suffered under Pontius Pilate, was crucified, dead, and buried"?

From each of the four gospels, which also give the full account of His resurrection.

9. What do you mean by "descended into hell"?

That His spirit went into the place of departed spirits, which we learn from His own words to the malefactor on the cross, "Verily I say unto thee, to-day shalt thou be with me in paradise," (St. Luke xxiii. 43,) and also "Thou wilt not *leave* my soul in hell." (Acts ii. 27.)

10. Where do you find that "He ascended into heaven"?

In the 1st chapter of Acts, 9, 10, "He was taken up and a cloud received him out of their sight, while they looked steadfastly to heaven as he went up," and in the 21st

chapter of St. Luke 51, "He was parted from them and carried up into heaven."

11. Where do you find that "He sitteth at the right hand of God"?

"He sat down on the right hand of the Majesty on High." (Hebrews i. 3.)

12. Where do you learn that "He will come to judge the quick and the dead"?

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another." (Matt. xxv. 31, 32.)

13. What do you mean by the "quick and the dead"?

Those that shall then be living upon the earth, as well as all that shall be in their graves.

14. You say you believe in God the Son, who redeemed you and all mankind. Prove that He did so from Scripture.

"Christ also suffered for us, who his own self, bare our sins, in his own body on the tree," (1 Peter i. 21, 24,) and "He is the propitiation for our sins, and not for ours only but also for the sins of the whole world." (1 John ii. 2.)

15. Justify your belief in the "Holy Ghost, who sanctifieth you and all the elect people of God."

"As many as are led by the Spirit of God, they are the sons of God." (Romans viii. 14.) "Elect, according to the fore-knowledge of God the Father, through sanctification of the Spirit." (1 Peter i. 11.)

16. What do you mean by the Holy Catholick Church?
The unity of baptized believers in Christ, throughout the world.

17. What by "the Communion of Saints"?

The unity not only of living but departed believers, whom Christ will bring with him at his coming.

18. Where do you learn of "forgiveness of sins"?

"The Son of man hath power on earth to forgive sin," (Matt. ix. 6,) and "Whosoever believeth in Him shall receive remission of sins." (Acts x. 43.)

19. Where do you learn the resurrection of the body?

"For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. xv. 22.)

20. Do you understand from this text, that the body of each person will rise again?

Yes, "He that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you." (Romans viii. 2—21.)

21. Why do you believe in the life everlasting?

Christ said "Verily, verily, I say unto you, he that believeth on me, hath everlasting life," (John vi. 47,) and "He that believeth on me shall never die." (chap. xi. 26.)

THIRD PART.

The Commandments.

1. What was the third thing promised for you at your baptism?

"That I should keep God's holy will and commandments and walk in the same all the days of my life."

2. In what part of scripture are these commandments written?

They are first given in the 20th chapter of Exodus, and again confirmed by our Saviour in the 5th chapter of St. Matthew's Gospel, (17, 18, 19,) when he said "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be great in the kingdom of heaven."

3. How do you divide the commandments?

Into two parts, the four first comprising my duty to God, and the remaining six my duty to my neighbour.

4. Repeat the first commandment?

"Thou shalt have no other Gods but me."

5. What does this commandment forbid?

The belief in more Gods than one, as it is written (Deut. vi. 4,) and (Mark xii. 29,) "Hear O Israel! the Lord thy God is one Lord."

6. Repeat the second?

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them; for I the

Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands of them that love me, and keep my commandments."

7. What does this forbid?

The offering of prayer or adoration to any creature of God, bowing down to idols, or in our hearts preferring any thing to God.

8. Repeat the third?

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless who taketh his name in vain.

9. What does this forbid?

Not only profane swearing, but using the name of God without respect, or praying without devotion.

10. Repeat the fourth?

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

11. What does this forbid?

The following our common occupations on the Lord's day, and any works but those of necessity, or charity to our fellow creatures.

12. Repeat the remainder?

Honor thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

Thou shalt do no murder.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

13. Who is your neighbour?

My fellow creature in any condition or state of life.

14. What do you owe to parents, or those by position your superiors?

Honour, respect, or obedience, according to the degree of their authority.

15. What do you owe to all, whatever their position?

To forbear from injuring them or their possessions, by my words or actions; not even to desire their injury, but to do unto them, as I would they should do unto me.

16. Show this from scripture?

"Owe no man any thing, but to love one another, for he that loveth another hath fulfilled the law. For this thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment it is briefly comprehended in this saying, namely, thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour, therefore love is the fulfilling of the

law." (Rom. xiii. 8, 9, 10.)

17. What dost thou chiefly learn from these commandments?

"I learn two things, my duty to God, and my duty to my neighbour."

18. Which of these is the greater?

The first, for Jesus said, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment," (Matt. xxii. 37, 38,) although the other is as strict a duty, for it is written "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John, iv. 20.)

19. Why then do you call the first greater?

Because we cannot pay to God too much honour, we must "obey God rather than man:" for this reason he is called a jealous God, because we may not give his glory to a creature.

20. What is thy duty to God?

My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

21. What is thy duty to thy neighbour?

My duty to my neighbour is to love him as myself, and to do unto all men, as I would they should do unto me: to love, honour, and succour my father and mother: to

honour and obey the Queen, and all that are put in authority under her: to submit myself to all my governors, teachers, spiritual pastors, and masters: to order myself lowly and reverently to all my betters: to hurt nobody by word or deed: to be true and just in all my dealings: to bear no malice or hatred in my heart: to keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: to keep my body in temperance, soberness, and chastity: not to covet or desire other men's goods; but to learn and labour truly to get my own living, and to do my duty in that state of life, unto which it shall please God to call me.

FOURTH PART.

The Lord's Prayer.

1. Why are you taught the Lord's Prayer after the commandments.

Because I know "I am not able to walk in the commandments of God, and to serve him without his special grace," which I thus "pray unto God to give me."

2. Show from scripture that it is the Lord's Prayer?

It is given in St. Luke xi. 2, 3, 4, and St. Matt. vi. 9, 10, 11, 12, 13, "And he said into them, when ye pray, say, Our Father which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done as in

heaven so in earth. Give us day by day our daily bread. And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil."

3. Should this prayer always then be used?

Always. For we know not what we should pray for as we ought, and though we use other prayers, we should add this to them, as the only perfect expression of our wants to God.

4. Under what title do you address God in this prayer?

As our "Heavenly Father," according to His word, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father." (Gal. iv. 6.)

5. Can we then believe in God as a Father, without belief in his Son Jesus Christ our Lord?

No, for Jesus said "I am the way, the truth, and the life; no man cometh unto the Father but by me." (John xiv. 6.)

6. What do you desire of God in this prayer?

"I desire my Lord God our Heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our

ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it."

7. What is the first petition in this prayer?

"Hallowed be thy Name," in which words we ask for grace to keep the third commandment.

8. Is the next petition a prayer for grace?

Yes, I pray "thy kingdom come," that is, that God may reign in the hearts of men, as Christ hath said "Behold the kingdom of God is within you," (Luke xvii. 21) and that "the kingdoms of the world may become the kingdoms of our Lord, and of his Christ." (Rev. xi. 15.)

9. Explain the next petition.

We next pray "thy will be done on earth as it is in heaven," in which words we ask God to send his grace to us all that we may worship him, serve him, and obey him as we ought to do, and as he is served and obeyed by his angels.

10. Explain our petition, "give us this day our daily bread."

Thus we pray that God would send us all things that be needful both for our souls and bodies, since it is written "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matt. iv. 4.)

11. Why do you say *daily* bread?

Because we should pray daily, and our Saviour said "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself." (Matt. vi. 34.)

12. What do you next ask?

That God would be merciful to us and forgive us our sins, first promising to forgive those that have offended us.

13. Why do you make this promise?

Our Saviour said "When ye stand praying, forgive if ye have ought against any, that your Father also which is in heaven, may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." (Mark xi. 25, 26.)

14. Explain the next petition.

I pray to God to keep me from temptation, or ghostly danger, that is, danger to my soul from sin.

15. How do you understand the words, "lead us not into temptation"?

"God cannot be tempted with evil, neither tempteth he any man," (James i. 13,) but I pray that he will not suffer me to place myself in the way of temptation, and that he will keep me from those which I must meet with in the world.

16. What is the last petition?

"Deliver us from evil," that is, from all kind of harm to my body or my soul, and from Satan my ghostly enemy, and from everlasting death.

17. What do you mean by this last expression?

Not the death of my body, but the punishment of sin in the next world, which shall never end, as our Lord said "Where their worm dieth not and the fire is not quenched." (Mark ix. 46.)

18. Is there any other sentence in this prayer?

Yes, as it occurs (Matt. vi. 13) where it is added "For thine is the kingdom, and the power, and the glory, for ever and ever, Amen," as an expression of praise, or thankful trust in God's power and goodness.

19. Is such confidence necessary to prayer?

Yes, it is written, "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," (Hebrews xi. 6.) and our Saviour said "Therefore I say unto you what thing soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark xi. 24.)

20. Upon what ground can we thus believe that God will hear our prayer?

From Christ's words "Verily, Verily, I say unto you, whatsoever ye shall ask the Father in my name he will give it you." (John xvi. 23.)

21. Explain the word Amen.

It means "verily, or, so be it," and is added to show that we desire those things with our hearts, which we ask for with our lips.

FIFTH PART.

The Sacraments.

1. How many Sacraments hath Christ ordained in his church?

—“Two only, as generally necessary to salvation, that is to say, baptism and the supper of the Lord.”

2. Why is it said that Christ ordained them?

Because he commanded His disciples to observe them.

3. Do you find they did observe them?

Yes, “Then they that gladly received the word were baptized, and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.” (Acts ii. 41, 42.)

4. Why do you call them necessary to salvation?

Because our Saviour having ordained them, we cannot claim His promises, whilst disobeying His commands, for He said “Ye are my friends *if ye do whatsoever I command you.*” (St. John xv. 14.)

5. Why do you say, *generally not always* necessary to salvation?

Because we speak of such persons as have it in their power to observe them, not of those to whom the opportunity has never been given.

6. What meanest thou by this word sacrament?

“I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.”

7. What is an outward and visible sign?

A sign which we can see with our eyes, as the rainbow was seen by the family of Noah.

1. What is an inward and spiritual grace?

Grace from God in the heart, which we cannot see, as it is written "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the Spirit." (St. John iii. 8.)

9. What then are the parts of a sacrament?

These two, "the outward and visible sign, and the inward and spiritual grace."

10. What is the outward visible sign or form in baptism?

Water, wherein the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost.

11. Why are these words added?

Because they were commanded by our Saviour himself, and it is the very difference between christian baptism and that of the Jews, or of John the Baptist; so that when St. Paul found some who had not heard of the Holy Ghost, he was lead at once to ask "Unto what then were ye baptized."

12. What is the inward and spiritual grace?

"A death unto sin, and a new birth unto righteousness, for being by nature born in sin, and the children of wrath, we are hereby made the children of grace."

13. Show from Scripture that this is connected with baptism?

"Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." (Romans vi. 3, 4.)

14. What is required of persons to be baptized?

"Repentance whereby they forsake sin, and faith whereby they stedfastly believe the promises God made to them in that sacrament."

15. What do you mean by repentance?

Not a mere passing sorrow for sin, but a change from sin to holiness, as it is written "Godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death." (2 Cor. vii. 10.)

16. Show from Scripture that repentance is necessary in order to baptism?

When they that heard St. Peter were pricked in their hearts and cried, "men and brethren what shall we do?" He answered them "Repent, and be baptized every one of you." (Acts ii. 37, 38.)

17. Shew that faith is necessary in order to baptism?

When Philip had preached the gospel to the Eunuch of Ethiopia, he said "See here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest." (Acts viii. 36, 37.)

18. Where are the promises made regarding baptism?

In (St. Mark, xvi. 16,) and in (St. John iii. 5,) which are already referred to in this catechism, "He that believeth and is baptized shall be saved." Jesus said "Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

19. But if there were faith and repentance, would not baptism be unnecessary?

No, for when the first converts of the Gentiles had even received the Holy Ghost, St. Peter did not say that baptism was unnecessary, "but commanded them to be baptized in the name of the Lord." (Acts ii. 47, 48.)

20. Why then are infants baptized when by reason of of their tender age they cannot perform them?

"Because they promise them both by their sureties, which promise when they come to age, they themselves are bound to perform."

21. When is it that infants take upon themselves these promises?

At confirmation, when "having learned what their god-fathers and godmothers promised for them in baptism, they with their own mouth and consent, openly before the Church ratify and confirm the same, and also promise that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own confession have assented unto."

SIXTH PART.

The Sacraments—continued.

1. Why was the sacrament of the Lord's Supper ordained?

For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

2. When was it ordained?

"The Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." (1 Cor. xi. 23—25.)

3. Do these words shew the object of this sacrament to have been what you have stated?

Yes, we learn it from our Lord himself, saying "Do this in remembrance of me," as related here, and in all the accounts of this event in holy scripture.

4. What are the benefits which we receive from the death of Christ?

The forgiveness of sins, upon which our very salvation depends, as it is written, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," (Eph. i. 7,) and "In whom we have redemption through his blood, even the forgiveness of sins." (Col. i. 14.)

5. Why do you add no other sacrament to these two, of baptism, and the supper of the Lord?

Because there are no other instances in scripture of our Saviour commanding the use of any particular sign, as a token of His promise of grace being fulfilled.

6. Explain the nature and use of a sacrament?

Being so joined with Christ's promises of grace, they are

as already stated "means whereby we receive the same, and pledges to assure us thereof."

7. What is the outward part or sign of the Lord's supper?

Bread and wine, which the Lord hath commanded to be received.

8. You speak of the bread and wine; are not these two different parts?

No, they form together one outward sign, although they are both necessary to the sacrament, as it is explained "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death, till he come." (1 Cor. xi. 26.)

9. What is the inward part or thing signified?

The body and blood of Christ, which are verily and indeed taken, and received by the faithful in the Lord's supper.

19. Show this from Scripture?

Jesus said, "He that eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day," (St. John vi. 56,) and "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. x. 16.)

11. Who are the "faithful" here spoken of?

Those who believe God's promise; as our Saviour declared, when he called himself the bread of life, "verily, verily, I say unto you, He that *believeth* on me hath everlasting life," "The words that I speak unto you, they are spirit, and they are life; but there are some of you that *believe not*." (St. John vi. 47 and 63, 64.)

12. Of what use is the sacrament to the unbelieving?

"The wicked, and such as are void of a lively faith, in no wise are partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing."

13. Show this from Scripture?

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (1 Cor. xi. 27 and 29.)

14. If such its responsibility, is this sacrament to be desired?

Most certainly, for otherwise our Saviour would not have commanded us to use it, and it is expressly said "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." (St. John vi. 53.)

15. What do you understand by the expression "unworthily," and "guilty of the body and blood of the Lord."

To be without a proper reverence, or preparation of heart, not remembering the Lord's death, as the great object of our faith, and the reason of our eating that bread, and drinking that cup; and therefore being guilty of disrespect and ingratitude to Christ, who ordained it.

16. What is meant by damnation?

It means that such conduct would incur the anger of the Lord, and if we did not truly repent of it, would lead to our condemnation.

17. What is required of those who come to the Lord's supper?

To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

18. Show from Scripture the necessity of self examination in order to this sacrament?

"But let a man examine himself, and so let him eat of that bread, and drink of that cup." (1 Cor. xi. 28.)

19. What is meant by this?

That we should search and examine our own consciences, carefully trying to discover every thing that is wrong and displeasing to God, that we repent of it, and leave it off entirely, and pray to Him to show us any faults which we may not have discovered ourselves.

20. What are the points we should especially examine?

Firstly, our *sincerity*, whether we really intend by God's help to lead godly lives and forsake sin. Secondly, our *faith*, whether we trust in God's promises, and are thankful to Christ through whose death they are ours. Thirdly, our *charity*, whether we are honestly doing our duty to our neighbour, from the heart, forgiving our enemies, and doing to all men as we would they should do unto us.

21. By whom is the Lord's supper to be attended?

By all who sincerely intend to follow their christian calling, when they have been confirmed, or are ready and willing to be confirmed.

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